

THE AMERICAN MISSIONARY.

"To the Poor the Gospel is Preached."

FEBRUARY, 1881.

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No. 2.

American Missionary Association.

By the time this number of the MISSIONARY reaches our readers our Annual Report for 1880 will be through the press. We shall be happy to forward it to any of our friends who will send us their name and address, signifying their desire to have it.

This number of the AMERICAN MISSIONARY contains a complete list of the names of the persons appointed for the current year to the different fields where this Association carries on its work at home and abroad. We commend the work and the workers to the great Lord of the harvest, and to all those who utter the prayer He has taught us to offer, "Thy kingdom come. Thy will be done, in earth, as it is in heaven."

It is the belief of this Association that conversion is the proper door into the kingdom of science, as well as to the kingdom of Heaven. Our teachers and pastors, therefore, seek to bring those who come under their instruction to a knowledge of the truth as it is in Jesus, in order that they may be qualified to know aright and properly appropriate all knowledge. We are glad, therefore, to be able to refer our readers to letters from the field, in this number, as evidence that revival work is going on at different points throughout the South.

Letters from our various stations at the South remind us, as we would remind our friends, that this winter is a hard one for the colored people, and that our missionaries really need more money and more clothing to distribute than in ordinary winters. We quote from one letter, which must serve for all: "As I write, the ground is covered with snow to the depth of about six inches, the first we have seen since 1876. By reason of the unprepared condition of the poor people here, living in open shanties and scantily supplied with clothing and food, this season of excessive cold is especially hard to endure." Contributions of money and clothing to relieve this pressing and immediate want may be sent to the care of H. W. Hubbard, Treasurer, 56 Reade street, New York City.

We are glad to know that the Rev. A. D. Mayo, one of the editors of the *Journal of Education*, is making an extended tour of the South, and will hold Teachers' Institutes and deliver courses of lectures in its chief educational centres. We shall await with great interest the report of what he sees and learns during his visit, and expect valuable suggestions from one who, to his wide experience as an educator shall add an accurate knowledge of the present condition of that part of the country.

At the Annual Meeting in Norwich, the Committee on foreign work recommended that a superintendent of African missions be secured at once. The Executive Committee, after careful inquiry, made selection of Rev. H. M. Ladd, a much beloved pastor of Walton, N. Y., who has written :

"I hereby accept the position, praying the Great Head of the church for His blessing upon the arduous work undertaken in His name, looking for His help, without which we can do nothing, but with which we can do all things. I shall endeavor to enter upon the work of the Association on the 1st of February."

We sympathize with his people in their great loss and congratulate them on the valuable gift they make to the cause of the Master.

The Southern Workman, published at Hampton, Va., is, mechanically, a fair and most creditable specimen of the work done in the industrial department of the Hampton school ; its editorial management proves that men good for something else are devoting their talents to negro education, while its columns show that intelligent minds giving promise of future usefulness are being trained in the school, and the paper, as a whole, gives an adequate idea of the work being done and yet to be done in such schools. Our friends who would at once have a very readable paper, keep informed on all phases of the Hampton work, and contribute something to support a most worthy enterprise, can do all this by sending to Gen. Armstrong the price of the *Southern Workman*.

"An Old Friend," of Sag Harbor, New York, sends \$30 for a Christmas certificate of Life Membership for one of his friends, the twenty-sixth Life Member of this Association which he has made. He has earned the right to say : "Urge others to make their friends Life Members, and thus add to the friends of the Society, and increase the number of those who will take an interest in the good work."

Another "Old Friend" who has celebrated his eighty-fifth Thanksgiving, sends \$30 as a very suitable wedding present of a Life Membership to his son's wife, having made all his own children members.

These are happy suggestions for happy occasions.

VALUE OF DR. TANNER'S EXPERIMENT.

This is not to be found in the fact that after all a man must eat or die; this we more than suspected before the Doctor's experiment; neither has he settled how long a man may do without food; but he has shown conclusively that starvation, as a mode of living, is not economical, and that a life thus sustained is not worth anything. It cost a great deal to keep him alive, and the utmost he could do was to be driven out for a daily airing.

This lesson constitutes the sole value of his elaborate and painful experiment: A man who is to do anything must be properly nourished; plenty of good, wholesome food is cheaper than a diet of ice-water.

Good friends, we need not repeat the Doctor's experiment to prove that the policy of starvation is a mistaken policy, and is every way expensive and hurtful. The question is not how long can a life be sustained at the point of starvation, which is also the point of utter worthlessness, but how much can a life properly nourished be made to accomplish?

Our parable needs no explanation. Three hundred and fifty thousand dollars is the least sum that should be named as at all adequate to the highest efficiency of our school and church work. We can *live* on less, but by so much as we fall short of this by so much are we hampered and crippled.

The work we have to do is a work that must be done, and we, the churches of the country, have it to do. It becomes, of course, a question of wise economy in the expenditure of means. We point again to the lesson taught us and reiterate it: Starvation is not economy! The condition of greatest efficiency is that of abundant life blood; and for the work of the A. M. A. for 1881, this means at least three hundred and fifty thousand dollars.

FREEMASONRY.

In the *MISSIONARY* for October, 1880, an item appeared, copied mainly from an Atlanta paper, giving some statistics in regard to the colored people of that city. It named the amount of their taxable property, their industrial pursuits, and benevolent and charitable institutions—the Odd Fellows and Masonic lodges being mentioned among the number. Of all these institutions the article quoted said that they have encouraged the people “to form habits of sobriety and economy, and imbued them with feelings of charity and benevolence.”

It has been thought by some of our friends that quoting this remark was an endorsement by us of Masonry and Odd Fellowship. We wish explicitly to deny the correctness of such an inference. The executive officers of this Association have no sympathy with secret oath-bound Societies, and the *MISSIONARY*, on fitting occasions, has spoken plainly on the subject. Thus in 1873, the present Secretary of the Association wrote, and, with the hearty concurrence of his fellow-officers, published, in the August number of that year, the following article:

“Attention has been called anew to this subject, by the refusal of an ecclesiastical council at the West to ordain a young man to the ministry, for what was regarded as a too tenacious adhesion to the Lodge. Of the merits of that case we are not well enough informed to pronounce a judgment, but it is clear to us that the growth and power of Masonry is no light matter. The principle of secret organization is unsuitable to a Republican government, and contrary to the open spirit of Christianity. Among the colored people the prevalence of Masonry would be a great evil—involving a waste of time and an expenditure of money they are little able to bear, as well as exposing them to undue political influences, and diverting their attention from an intelligent and pure Christianity—their only hope. Our teachers and ministers at the South already see these effects beginning to appear, and deprecate them.”

Nothing has occurred since that time to modify, except to intensify, these convictions, and the attitude and influence of our schools and churches in the South have been wholly and decidedly opposed to these secret societies, as many facts, if necessary, would testify.

NATIONAL EDUCATION—PREPARATION FOR IT.

In connection with the educational bill, which passed the Senate last week, a word concerning the American Missionary Association. Are we to have a national uprising of popular sentiment and legislative action with reference to the education of all peoples within our borders, but especially in the South? How signally, in the providence of God, did this Association forecast the need, and how wonderfully has it, these years past, been preparing the way. If it had done no more, it has proved to all the world, past all cavil, this—the cultivability of the negro, the practicability of education for the poor blacks and also for the “poor whites” of the South. Its Christian schools of all grades, planted here and there in all the States, have led the way and established beginnings of the utmost importance. These schools, by the sheer force of their own excellence, and results so signal as to arrest universal attention, have lived down the most desperate prejudices, and commanded the most emphatic testimonials from all classes and from those highest in authority. Never has a grand Christian enterprise shown itself more certain of good results; never did a benevolent undertaking more remarkably manifest its self-perpetuating, self-propagating force. It has given a new complexion to the entire “negro problem” in this country. It has successfully asserted the right of the lowliest of all citizens to share in the benefits and advantages of education. The Association, by the largeness of its plans, the boldness of its project, the manifestation on the spot of its work, by its public advocacy throughout the North, has served to press constantly upon the public attention the exact nature of the great emergency in the field of popular education. When were ever before the wisdom of a measureless benevolence and the audacity of a glorious faith more manifestly justified in their results?

But will not the new Congressional scheme for promoting popular education in the States of the South, render somewhat less urgent the work and the claim of the American Missionary Association? By no means! Just the reverse is true. Money alone will not educate anybody. If the first need be that of more money, at least the second necessity will be that of *suitable teachers*. Precisely here, to meet this necessity, is seen the almost prophetic, certainly the providential, anticipatory work of the Association, getting things ready for the great stroke of truly national statesmanship now proposed.

To say that the American Missionary Association *should* have, at once, placed at its disposal five times its present resources to meet the new exigency, would be to make a statement altogether temperate, considerate and reasonable. The opportunity is one that is transcendently inviting.—*Rev. S. Gilbert in The Advance.*

THE APPEAL OF THE EXODUS.

We have kept a close watch upon this strange inter-State migration, the causes of which will make a blushing page in the history of our country. Its sad story should be a strong appeal to all who have a heart to feel for the wrongs and sufferings of the helpless.

After many urgent solicitations, and repeated investigations, we felt, despite all hindrances from lack of funds, that the time had fully come for action, when we were informed that the General Association of Kansas had appointed its Superintendent of Home Missions, the President of its College and others, a Committee, to confer with us in regard to this work.

The Corresponding Secretary and the Field Superintendent went up from the

National Council to consult with this Committee and inaugurate such a movement as might seem best.

At Topeka, which has a large colored population, were found the General Committee of Relief, and a committee of Refugees, whose duty it is to take charge of arrivals, departures, etc., and watch the subsequent course of these people. It was decided to purchase lots in Tennessee Town, a suburb of this city, and erect a house at a cost of \$1,000, under the superintendence of our old, tried worker, Rev. R. F. Markham, and we are glad to announce that, despite the cold weather, it is nearly ready for occupancy.

This is to be the home of our night school for adults under charge of Mr. and Mrs. White, of Oberlin. The pupils of this school are excluded from the public schools because of their age, and because they are necessarily occupied through the day. In it also will be sheltered the vigorous mission Sunday-school which Pastor Blakesley's church has sustained, and which will be under charge of Mr. A. J. De Hart, a young colored man from Washburn College, recently ordained by a council at Cleveland, Ohio.

We have also located one of our Southern colored preachers—a young man—in the Second Congregational Church of Lawrence, where there is also a large colored population. Other points on this frontier of colored population will be kept in view.

Of the \$3,500 which this work will cost for the year the citizens of Topeka have raised \$700, and we have on hand a Kansas fund of \$450. This leaves still \$1,350 to be raised as a special sum, as this work is not provided for in the regular appropriations for the year.

The Executive Committee, urged as it has been, both by our friends and by the pressing need of this much abused and suffering people, has ventured on this expenditure, confident that it is a duty which must not be neglected, also that our friends will meet the exigency by sending in promptly the amount needed.

"These children of the dispersion," peeled and torn, stretch out their hands to us again! Shall we not hear in their cry the pleadings of the Saviour for these, the weakest of his suffering children, and account this extra gift as but a small portion of the double recompense due them for their redoubled wrongs?

NOVEMBER REPORT TO THE EXECUTIVE COMMITTEE.

REV. J. E. ROY, D. D.

On the day after the election, I left my home at Atlanta to attend in Memphis the Central South Conference and the Council for the installation of a pastor, Mr. B. A. Imes, of Oberlin Seminary. In the Conference I drew up the memorial which was presented to the National Council in behalf of a re-statement of our Creed and Catechism, urging the peculiar need of our Southern work, and preached on the Lord's day, once in our Second church and once in the Second Presbyterian, lately that of Dr. Boggs. As moderator of the installing council, I led in the examination and delivered the charge to the people. Both bodies I reported daily in the *Memphis Appeal*; wrote them up in a "Pilgrim" letter to the *Congregationalist*, and gave their items to the *Advance* and *Christian Union*.

As a delegate from Georgia in the National Council at St. Louis, your field superintendent nominated as assistant moderator Rev. J. D. Smith (colored), of Alabama, who was elected on the first ballot, and secured the appointment of Rev. Drs. Sturtevant and Goodell to offer fellowship to the Presbyterian General Assembly South, hoping for some incidental benefit to our work.

At Dr. Strieby's request I went on with him to Kansas for the purpose of initiating our Refugee mission, for which a lot was bought and a house contracted for at Topeka.

Thence I went down to Paris, in Texas, to assist in the ordination of two of our Talladega men, J. W. Roberts as pastor in that city, and J. W. Strong to take the pastorate in Corpus Christi. Spending five days there, I preached for our church in Paris, also for the white Congregational church which I had organized six years ago, planned for a new church site and building, and visited and preached for our country church at Pattonville, twelve miles out, arranging for the supply of this and two other little churches by local preachers.

At Little Rock, Ark., I explored and found the fit material for a Congregational church to be organized as soon as we can have the money. In time we must have for Arkansas one of our first-class institutions at this beautiful capital, which has seven or eight thousand colored people, and which is the centre of a large population of Freedmen.

In three days, at Toulaloo, I inspected the Institution; counselled with the managers as to building schemes; lectured on "How to make money,—by labor, economy, education, investment;" and delivered a missionary address and a sermon, being permitted to rejoice that day with the teacher in the conversion of one of their most interesting young men.

The tour, which was one of 2,804 miles, occupied a month. The cost of travel was \$88.15, unusually large, even for so long a trip, as I had to use the two great roads leading to Texas, which decline the usual ministerial courtesies. With five nights of riding, and only two of those in sleeping cars, with a steady push in travel and in work, it was a wearying tour. The postage of the month, \$4.55, shows the amount of correspondence kept up along the way with the "field."

In contrast with the two railroads referred to, I wish to report that I have in hand the annual *half-fare* permits of *twenty-eight* railroad companies in the South, nearly all that I have occasion to use, besides an *annual free pass*, held now for two years, on Senator Joseph E. Brown's road from Atlanta to Chattanooga, which I use a great deal. Having received marked and unvarying courtesy from the officials of all of these companies (and, indeed, from everybody South as yet, without exception), I count it a testimony to the recognized position of the American Missionary Association in the South that these favors have been granted so generally and so cheerfully.

GENERAL NOTES.

Africa.

—In South Africa, where Dr. Moffat waited years for a conversion, there are 50,000 Christians.

—In almost every leading town in Egypt, from Alexandria to Assouan on the First Cataract, mission stations have been founded by the United Presbyterians.

—Four persons have offered to take up the mission work in the field left vacant by the death of the Rev. Dr. Bushnell, of the Gaboon, Africa.

—From their possessions in Algeria, the French are projecting a trans-Sahara railroad from the Mediterranean coast to Timbuctoo, on the Niger; and another from Senegal to the Niger. The English are planning four other railways to the interior of Africa. If these plans are carried out, new districts of the vast continent will be brought within easy reach of the Christian missionary.

—*Mr. Arthington at a breakfast meeting in Leeds.*—At a convention of the Baptist Churches in Leeds, England, the following minute was passed unanimously: “Resolved, that this meeting, on behalf of the Leeds Churches, pledges itself to raise a sum not exceeding £500, which shall be employed in supplementing Mr. Robert Arthington’s gift of £1,000 for the purchase of a steamer to be placed on the Congo River.” Mr. Arthington himself was present, and delivered a most interesting address on the claims of mission work in Africa.

—At the Livingstonia Mission Dr. Laws has already trained one native of the country to be a teacher among the Angoni, and has two others in preparation. Mrs. Laws has received a sewing-machine from Glasgow, and has taught two native girls to work it. Money has been introduced to the country, as have also the rites of Christian marriage.

—On August 22d, Archdeacon D. C. Crowther baptized 27 converts at Bonny, in the presence of a congregation numbering no less than 842 persons. One of the candidates was Orumbi, the rich woman who has been holding daily family worship for all her dependents.

—Bishop Crowther was recently visited by a wealthy chief from Okrika, a town of 10,000 people, 40 miles from Bonny, who informed him that his people had built a church for Christian worship, to hold 500, which was filled every Sabbath to listen to the reading of the service by a school boy from the Brass Mission.

—Mr. Felkin has fulfilled his commission in seeing the Waganda envoys safe to Zanzibar, and in paying a visit to Frere Town. At the latter place, the missionaries have been instructed with regard to runaway slaves, and the disturbances threatened recently are likely to be avoided.

—There is said to be a marked difference between the tribes on the eastern and those on the western shore of the Tanganyika Lake. The former have neither images nor idols, while the latter have both, in great numbers. An image is found at the entrance of every village, and of nearly every hut. These are carved in the shape of human figures. The art of carving exists in great perfection among some of the tribes.

—R. M. Wanzer, of Hamilton, Ontario, is running his immense sewing machine factory largely with gold received from Africa, from the sale of more than 100,000 of his machines in that country. It is not until we have seen orders from the agents of one great manufacturing establishment like this, that any adequate idea is formed of the extent to which our civilization is being introduced into that dark continent. We may well hope that when the native African is royally clad in long, flowing robes, made from American prints, on American sewing machines, that he will be ready to listen to the Gospel from the lips of him who represents these material blessings.

The Indians.

—“If you want to civilize the Indians you must keep from them schools and churches.”

If you want to civilize the Indians you must keep from them intelligence and morality.

If you want to civilize the Indians you must keep from them civilization itself. The first remark above was made by a somewhat celebrated scientist at a great

meeting of scientific people in Boston, last summer. The last two we simply intended to give emphasis to the first. We think the biggest argument that we can make against this scientific conclusion is to say nothing about it.—*Exchange*.

—On the 6th of November, the Indian school at Carlisle, Pa., welcomed fifteen new students: four boys and three girls from the Menomonees at Green Bay Agency, and four boys and four girls from the Sisseton Sioux Agency; an exceptionally bright and promising delegation. An Apache boy, captured by the 4th Cavalry in Arizona, six years ago, has also been admitted to the school, thus making the total number 212.

—Recently, at the Cheyenne Agency, Walter Matches, one of the Florida boys, was married to Emma, formerly a scholar at the boarding-school. The teachers of the school, where the wedding took place, prepared an entertainment to which all the Florida boys were invited, and the occasion is described as having been a very pleasant one. The newly married couple are to live at the school, where they are both employed, and we wish for them a life of great happiness to themselves and usefulness to their people.

—On the 6th day of October, the Carlisle Indian Training School completed the first year of its history. At a little impromptu gathering of the school and its teachers and helpers, on the evening of that day, the children were asked to vote for, or against, continuing the school work. Every hand went up in favor of continuing it, and some of the boys even stood up and held up both hands. Speeches were in order. Everybody was happy and many reminiscences were brought out with much incentive to continued effort.

—That a great wrong has been done the Poncas, all parties agree. Who is responsible for this wrong is not at present so important as the question whether as Bright Eyes asserts, and the Boston Committee believe, a still greater wrong is attempted in the effort now making to have them relinquish their title to their own homes in Dakota on the false pretence that it is their own desire to do so. That the Hon. Carl Schurz, so far from being a friend of the Indian, is the most unscrupulous enemy he has ever had, we shall believe only when the proof is overwhelming. The delegation which has gone out to investigate, goes with some very decided convictions on this subject, but its report, whether favorable or adverse, will doubtless be accepted as just to all concerned.

The Chinese.

—Our Chinese brethren on the Pacific coast have organized a society called the "Congregational Association of Christian Chinese." They have a General Association and several branch Societies. Mr. Jee Gam, the Secretary, reports the following interesting facts and figures:

The Central has 107 members, of whom 11 were received, and 11 have been baptized, the past year. Six are now absent in China. Total contributions, \$265.55.

Bethany Branch, San Francisco, has 23 members, of whom 6 were received the past year, and 4 baptized. One member expelled. Contributions, \$112.00.

Marysville—Eleven members; all received the past year. Two have been expelled. Contributions, \$98.00.

Oakland—Thirty-two members; 2 received, and 2 expelled the past year. One baptized. Three gone to China. Contributions, \$643.25.

Oroville—Six members, all added the past year. Contributions not known.

Petaluma—Two members, of whom one has recently been received. Contributions not known.

Sacramento—Thirty-two members ; of whom 9 have been received, 5 expelled, and 7 baptized, during the year. Two have gone to China. Contributions, \$225.35.

Stockton—Nine members ; 3 received, 2 expelled and 1 baptized during the year. Contributions, \$157.25.

Besides the contributions noted above, a general collection has been taken, amounting to \$137.50. In the effort to free Bethany Church, San Francisco, of debt, the Chinese members and friends of that church contributed \$212.50—of which \$30.50 given in Sacramento, and \$13.00 in Stockton, are included in the amounts given above.

The total of gifts and offerings by the Chinese connected with our Mission during the past year cannot be less than \$1,957.40. The total membership, as above reported, is 222. Added the past year, 38. Baptized (including 2 at Santa Barbara), 26. Expelled, 10.

ITEMS FROM THE FIELD.

HAMPTON, VA.—Twelve students united with the church on the 1st Sabbath of January, nearly all of them on profession of faith. Seven of these were Dakota Indians. It was a beautiful sight.

WASHINGTON, D. C.—The Lincoln Mission of this city has blossomed into the Lincoln Memorial Church, which was organized by council on the 10th of January with Rev. S. P. Smith installed at the same time as pastor. The sermon was preached by Dr. Roy, Field Superintendent, and the other parts were by Dr. Patton, Dr. Chickering, Dr. Rankin, Rev. Mr. Grimke, of the Colored Presbyterian Church, Rev. T. J. Holmes, of Baltimore, and Prof. Fairfield. Music by the organist of Dr. Rankin's church and his superb choir.

Mrs. Babcock, of Newburyport, Mass., has commenced missionary labor with this church with every prospect of wide usefulness. She is supported by the W. H. M. A., of Boston, under commission of the A. M. A. This mission, in its Sunday-school work, runs back to the day of the Nation's martyr, whose name it bears. It has done a vast deal of good, which has been garnered up in other churches round about, and now it turns to care for its own. It has been sustained, as it is now, mainly by Dr. Rankin's people. The colored population of the district is 40,000, with only 3,000 outside of the city. The National Capital carries its share of the "wards."

AUGUSTA, GA.—Some of the colored people drew off from one of the large churches to form a new one, and have been taking monthly collections to build a church edifice. A little girl six years old said she must have a nickel, for next Sunday was "throwing in" Sunday, and she wanted to see that church built. Her mother said she shouldn't give her one, for she spent the last for candy and she ought to have saved that. So she went off with a basket on her arm, picked up bones and sold them for the five cents. Then a friend gave her another and she remarked : "I believe I'll put this in, too, for *that church must be built.*"

MACON, GA.—There seems to be a growing spirit of harmony among the members. The Sunday-school has had an average attendance of 116, and is in a

good state of efficiency and progress. It had a very successful Christmas concert and "fruit tree," and its other occasional concerts have been interesting. Mr. and Mrs. Lathrop have done as much missionary work as they could, and have distributed quantities of clothing, etc., to the poor, among whom there has been much real suffering from the severe weather.

ATLANTA, GA.—It is refreshing to one's soul to get into a live prayer-meeting like ours last night. One good brother said, "This thing what you call Christianity is no small thing. It starts small, but it grows and grows and grows till it reaches out of this world into the land we call Heaven." Another faithful brother always prays much, and especially for our school, and in his remarks last evening gave as his opinion—"If 'twan't for what's ben done on this yere block this city would be ten times worser'n it is in ignorance 'n superstition. I hain't no chillun o' my own and I dunno much about dealin's with chillun, but I know dealin's with chillun ain't no funny thing." This evidently showed his appreciation of our labor, and our hearts echoed his sentiments, while we smiled at his quaintness and originality.

SELMA, ALA.—The school is larger at this time than it has ever been during the same months since my connection with it. The enrolment for the present month is 339. We have this year quite a number of young men in attendance, from our own and adjoining counties. A course of lectures, intended mainly for the parents of the scholars, has been determined upon, and two lectures have been delivered by the pastors of the Methodist and Baptist churches respectively. Others are purposed for each month of the school year.

On Friday evening, 31st inst., there was a re-union of the Church. The first hour was spent in preparatory exercises, for the coming Communion service, after which greetings by letter were read by the pastor and others, from those who had been connected with the church as pastors, and absent sisters and brothers, all showing a deep interest in the welfare and growth of the church. Then followed remarks from those present, who had come from other States and from Talladega College, giving us a description of their work in the day and Sunday-schools, showing how much they appreciate the advantages they have received and enjoyed, and are anxious to help raise others to the same standard in spiritual and intellectual advancement.

MONTGOMERY, ALA.—This is a week of prayer and we are observing it. While the weather has thus far been very unfavorable, afternoon meetings have been excellent; though not large as to number, the spirit of them has been very encouraging. We are laboring and praying for a "quickenin'." I think quite a number are seriously thoughtful. We expected to receive two last Sabbath on profession, but the terrible cold and snows of the week prevented us from having our church preparatory service on Wednesday evening. There has been a very decided advance in intelligent appreciation of the Gospel and in spirituality within the past year, although no real increase in numbers.

MEMPHIS, TENN.—The religious interest in the school has brought great blessing and refreshing. On Thursday and Friday ten students were led to give clear whole-hearted testimony to an entire change of heart and life. The school is moved through and through. Scarcely a pupil of any age but is anxiously inquiring, as are many of their friends outside. Some wonderful scenes and experience are given us and the entire work goes on most quietly, and, we trust, thoroughly. We pray for the *whole school*.

NEW APPOINTMENTS.

1880-1881.

The following list presents the names and post-office addresses of those who are under appointment in the Churches, Institutions and Schools aided by the American Missionary Association, among the Freedmen in the South, the Chinese on the Pacific Coast, the Indians, and the Negroes in Western Africa. The Theological Department of Howard University is supported jointly by the Presbytery of Washington and the American Missionary Association. The Berea College and Hampton Institute are under the care of their own Boards of Trustees; but being either founded or fostered in the past by this Association, and representing the general work in which it is engaged, their teachers are included in this list.

THE SOUTHERN FIELD.

REV. J. E. ROY, D. D., Field Superintendent.

DISTRICT OF COLUMBIA.

WASHINGTON.

Theological Department, Howard University.

Rev. W. W. Patton, D. D., Washington, D. C.

Rev. Alexander Pitzer, D. D., Washington, D. C.

" J. G. Craighead, D. D., " "

" John G. Butler, D. D., " "

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Pastor.

Rev. S. P. Smith,

Chicago, Ill.

Special Missionary.

Mrs. C. B. Babcock,

Newburyport, Mass.

VIRGINIA.

HAMPTON.

Minister.

Rev. H. B. Frissell,

New York City.

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Mr. Albert Howe, Farm Manager, " "

" F. C. Briggs, Business Agent, " "

" C. D. Cake, Industrial Works, " "

" J. B. H. Goff, Engineer, " "

" C. W. Betts, Printing Office, Wilmington, Del.

Capt. Henry Romeyn, Mil. Dept., Hampton, Va.

Mr. Thos. T. Brice, " "

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" Charlotte L. Mackie, " "

" Mary T. Galpin, Stockbridge, Mass.

" Helen W. Ludlow, New York City.

" A. A. Hobbs, Bangor, Me.

" Lucy D. Gillett, Westfield, Mass.

" Jane E. Davis, Troy, N. Y.

" Abby E. Cleveland, Nyack, N. Y.

" Myrtila J. Sherman, Brookfield, Mass.

" Phebe C. Davenport, Quaker Street, N. Y.

" Sophia L. Brewster, Brookfield, Mass.

" Margaret Kenwell, Mechanicsville, N. Y.

" Anna E. Kemble, Camden, N. Y.

" Emma H. Lothrop, Pittsfield, Mass.

" Carrie L. McElway, New York City.

Miss Julia P. Brown,

Farmington, Conn.

" Annie Emerson,

Boston, Mass.

Mr. R. H. Hamilton,

Hampton, Va.

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Miss Isabel B. Eustis, Springfield, Mass.

Mrs. Lucy A. Lyman, Hampton, Va.

Miss Grace Harding, Longmeadow, Mass.

" Lovey A. Mayo, Hampton, Va.

" Cora M. Folsom, Boston, Mass.

Mr. B. T. Washington, Hampton, Va.

" Geo. J. Davis, " "

" J. P. Harding, Asst. in Workshop,

Longmeadow, Mass.

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" Rosetta Mason, Hampton, Va.

Mr. B. S. White, " "

" Mr. Orpheus M. McAdoo, " "

CLERKS.

Mr. F. B. Banks, Hampton, Va.

" Wm. M. Reid, " "

" W. H. Daggs, " "

" Geo. A. Blackmore, " "

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Teacher.

Miss M. A. Andrus, Riceville, Pa.

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" H. L. Fitts, Candia, N. H.

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Minister.

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DUDLEY.

Minister.

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Teacher.

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MCLEANSVILLE.

Minister and Teacher.

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Teacher.

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Minister.

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Teacher.

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SPARTA.

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PERRY.

Teacher.

Miss Maria Smith, Atlanta, Ga.

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STONE MOUNTAIN.

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 " Emma Rand, Whitewater, Wis.
 " Ella Hamilton, " "
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CHATTANOOGA.

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<i>Minister.</i>		" Jennie Lester,	Berea, Ky.
Rev. John G. Fee,	Berea, Ky.	" Alice M. Warren,	" "
BEREA COLLEGE.		" Ida M. Clark,	" "
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Rev. E. H. Fairchild, D.D.,	Berea, Ky.	" A. E. Trimble,	Mt. Vernon, Ohio. 20
" John G. Fee,	" "	" Maria Muzzy,	Berea, Ky.
Prof. L. V. Dodge,	" "	CAMP NELSON.	
Rev. Charles G. Fairchild,	" "	<i>Minister.</i>	
Prof. P. D. Dodge,	" "	Rev. W. S. Overstreet,	Camp Nelson, Ky.
Rev. B. S. Hunting,	Sublette, Ill.	<i>Teacher.</i>	
Miss L. A. Darling,	Akron, Ohio.	Miss Juan Kumler,	Oberlin, Ohio.

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<i>Minister.</i>		" Adele Holmes,	Lee, Mass.
Rev. G. S. Pope,	Strongsville, Ohio.	" Fanny J. Webster,	Berlin, Wis.
TOUGALOO UNIVERSITY.		" Ernestine Patterson,	Providence, R. I.
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Prof. D. I. Miner,	Bavaria, Kansas.	" Anna Hatch,	Oberlin, Ohio.
Rev. Azel Hatch,	Oberlin, Ohio.	Miss S. L. Emerson,	Hallowell, Me.

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NEW ORLEANS.		Miss E. W. Dunklee,	West Medway, Mass.
<i>Ministers.</i>		" J. E. Strong,	Westfield, Mass.
Rev. W. S. Alexander,	Pomfret, Conn.	" L. G. Merrill,	Peoria, Ill.
" Isaac Hall,	New Orleans, La.	" M. M. Jewett,	Pepperill, Mass.
" Henry Ruffin,	" "	Mrs. J. M. McPherron,	New Orleans, La.
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Mr. G. F. Jewett,	Pepperill, Mass.	Rev. W. R. Polk,	New Iberia, La.

TEXAS.

AUSTIN.		HELENA.	
TILLOTSON INSTITUTE.		<i>Minister.</i>	
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Mrs. W. E. Brooks,	" "	FLATONIA AND LULING.	
Miss Isabella Hunt,	Richmond, Mich.	<i>Minister.</i>	
Mrs. M. E. Garland,	Austin, Texas.	Rev. Thos. E. Hillson,	New Orleans, La.
Miss M. J. Adams,	Columbus, Wis.	<i>Teacher.</i>	
GOLIAD.		Miss M. E. Green,	Flatonia, Texas.
<i>Minister.</i>		PARIS.	
Rev. B. C. Church,	Goliad, Texas.	<i>Minister.</i>	
CORPUS CHRISTI.		Rev. J. W. Roberts,	Talladega, Ala.
<i>Minister.</i>		<i>Teacher.</i>	
Rev. J. W. Strong,	Talladega, Ala.	Mr. Samuel B. White,	Talladega, Ala.
<i>Teacher.</i>			
Rev. S. M. Coles,	Corpus Christi, Tex.		

KANSAS.

TOPEKA.		LAWRENCE.	
		<i>Pastor.</i>	
Rev. R. F. Markham,	Twelve Mile, Kan.	Rev. Henry R. Pinckney,	Lawrence, Kan.
" A. J. De Hart,	Topeka, Kan.		

AMONG THE INDIANS.

<i>Lake Superior Agency, Wis.</i>		<i>Sisseton Agency, Dakota Territory.</i>	
Agent,	S. E. Mahan.	Agent,	Charles Crissey.
Teacher,	Robert Pew.	Teachers,	(Under the A. B. C. F. M.)
		<i>S' Kokomish Agency, Washington Territory.</i>	
<i>Ft. Berthold Agency, Dakota Territory.</i>		Agent,	Edwin Eells.
		Missionary,	Rev. Myron Eells.
Agent,	Jacob Kauffman.	Teachers,	(Supported by Govt)

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REV. H. M. LADD, Superintendent of Missions.

MENDI MISSION, WEST AFRICA.

Missionaries and Assistants.

*Rev. A. P. Miller.
 Rev. A. E. Jackson.
 *Absent.

*Mrs. A. P. Miller.
 *Mrs. A. F. Jackson.
 Mr. A. E. White.

Rev. Geo. N. Jewett.
 Mr. Sam H. Goodman.
 " Samuel B. Morrison.

Mr. Buel Tucker.
 Mrs. Lucy Duriag.

THE FREEDMEN.

REV. JOS. E. ROY, D.D.,

FIELD SUPERINTENDENT, ATLANTA, GA.

GEORGIA.

A Christmas Offering.

The Sunday-school of the church in Marietta, Ga.—Rev. E. J. Penney, pastor—has sent forward a Christmas offering of four dollars, accompanied by the following letter, written by one of the little scholars. One boy picked cotton to earn his dime. One girl darned stockings for a gentleman to raise her part. We are much pleased with the gratitude expressed for the aid furnished by this Association in securing the new church:

MARIETTA, GA., Dec. 9, 1880.

Mr. Penny, dear sir, we have a nice little church in which we have a splendid Sabbath school, and we have 5 classes my sister is one of the teachers, myself and three little brothers attend the Sunday school and like it very much and we have had three very nice concerts which we injoyd very much, and we have a very nice pastor and we all love him very much because he is so good and kind, and we turn many thanks to that kind and benevo-

lent socitey who assisted us in building our nice little church and we as Sunday school scholars wishes to mak that socitey a christmas presant which will be the sum of 4 dollars and we would like to do more but we are young and weak but we hope by the help of the lord to be strong some day.

from your little friend

ANNIE E. PORTER.

Beach Institute.

MISS G. HUNTER, SAVANNAH.

We are receiving letters from our Northern friends inquiring if we are asleep in Savannah. We repudiate that idea—we are fully wide awake, although our work has not been represented recently in the *MISSIONARY*.

The weather and sickness prospect at the beginning of the year promised to be very disastrous to our missionary labors here. Since our return it has rained almost consecutively for three months. Notwithstanding the unusual cold and rain, our school record shows a larger attendance at the Beach Institute than last year.

It is astonishing to us teachers who come from the North, where the children are sent to school clad in rubber clothing in inclement weather, to see these boys and girls, so ill fitted to brave the rain and cold, prompt and punctual in their attendance at the daily sessions. In my department 70 boys and girls meet daily for secular and religious instruction. Several of these children live at a distance of from three to six miles, remaining without luncheon, perhaps after an indifferent breakfast, the entire session. Every day I see new proofs of appreciation in the parents and children; they are beginning to realize the strenuous efforts of missionary labor for their future prosperity and eternal salvation. What more encouragement can we desire—looking into their eager faces all aglow, and seeing the quiet submission at the lack of even the necessary daily comforts that they may feed this great hungry desire for knowledge?

We have a weekly Bible meeting held every Monday afternoon immediately after school, in the Principal's room, conducted by Miss Douglass. The children are interested and the attendance is large. With the Bible in one hand and the text-book in the other, we hope grand results for the next generation of the colored race. Also we have a woman's weekly prayer-meeting held at various houses. Would I could take my readers with me to these little gatherings of sincere, earnest women, praying for the salvation of their fellow-people; singing "hallelujah" for that freedom from sin worse than the bondage of slavery. The church work is progressing under our minister. These people very quickly discover when the Gospel is preached in an able and sincere manner, and are attentive listeners, worshipping the Lord in a subdued and quiet way; a strong contrast to their former modes and habits. We are preparing a list of the names and residences of the Beach pupils for Miss Douglass, who intends visiting

the parents in a friendly and religious call. The extreme cold and distress, to a people unprepared for it, call upon us for extra exertions. Miss Douglass distributes donations judiciously, and thoroughly inquires into the needs of the recipients. Pray that the Lord will continue the blessing of life and health, that we may toil on in faith and patience.

ALABAMA.

Missionary Work in Selma.

MISS MARY K. LUNT.

I find my work constantly increasing; indeed there is no limit, only a lack of time and strength. Really, there is work enough for two or three more, whose whole attention can be given to it. I am happy to say that some of our colored sisters are able to give us considerable help in missionary work, and we feel confident that more aid from the younger ones may be expected.

We have formed a society called "The Mission Workers," the object of which is to awaken a greater interest in home and foreign missions. The proceeds of a sale which we are to have at Christmas will be devoted to this purpose.

Since beginning work in the fall I have called on one hundred and thirty-three families. When convenient, as in most cases, I have read the Bible and tracts or papers to the women, also offering prayer with them; have established a weekly prayer-meeting for the women, some distance from the Home; also one weekly in my room, in which white and colored lead by turns. They are precious seasons to us all, and we feel that a blessing is for us. Several of our members, whose husbands are unconverted, meet in their homes to pray for their conversion. Friends frequently present requests for prayers.

I have also quite a large class of married women and one young man,

reciting to me, in the afternoon, in the various branches of common school studies, and could have a much larger class were I to open a night school, but I dare not undertake that, my time is so fully occupied during the day.

LOUISIANA.

Revival in Central Church—English Evangelists.

W. S. ALEXANDER, D. D., NEW ORLEANS.

In my last letter the hope was expressed that we might have good tidings to send you. God has graciously and marvelously answered our prayer.

The month of November was a blessed month in Central Church.

The week of prayer in January has in other years been the beginning of real, earnest revival effort. The revival seasons of blessed memory have dated from this holy week. But the coming of two English Evangelists, James Wharton and Richard Irving, during the last days of October, called for immediate action, and we decided at once to open revival meetings, and to engage in a united and earnest effort for the salvation of sinners.

While these dear brethren were resting from their voyage, the church came together and re-consecrated themselves to God. There was a quick and deep apprehension of the necessity of personal holiness and of self-denying service for Christ. Indeed the entire month of October had been a month of prayerful preparation for the movement. Printed notices were widely distributed, and Christians went from house to house and invited people to come and seek the salvation of their souls. From the opening night the meetings were marked by deep seriousness and the evident presence of the Divine Spirit. The method of the Evangelists was simple and honest. No artificial means for exciting emotion were used. The Gospel was preached in its simplicity, its purity, and its power. The sermons were heart-searching, faith-

ful and tender. The law in its exaction and the Gospel in its provisions and promises, were presented night after night. Brother Irving stayed with us ten days, and Brother Wharton three weeks. After the sermon the Pastor took charge of the meetings, and called the inquirers to the "mourners' seats." Special appeals and prayers were offered. Inquirers were directed one by one how to find the Saviour, and to obtain peace in believing. At some meetings Christians were permitted and encouraged to speak of the love and preciousness of Jesus; and such a volume of testimony! We could truly say, "Lord, it is good for us to be here." As I recall the sheaves that were gathered in this glorious harvest I find much to thank God for. In two instances both the husband and wife—all young people—were converted, and standing side by side took the vows of the church upon them. Women who had struggled with manifold temptations, and around whom the wildest storms of sorrow had gathered, found in Christ a refuge from the storm and the tempest. Young men with the hopes and possibilities of Christian manhood before them, humbly, heartily, and I believe, forever took their position as the disciples of the Son of God. When Brother Wharton was compelled to leave us to meet an engagement in another church, the Pastor continued the meetings for another week, assisted by Rev. A. N. Wyckoff, of the Canal St. Presbyterian Church, Rev. Dr. John Matthews, of the M. E. Church, and two able colored preachers. The fire burned brightly to the last.

The first Sabbath in December, thirty-one were received to the Central Church on profession of their faith in Christ. We hope forty-eight were converted in this revival. Some joined other churches and more will yet unite themselves with us. The meetings were thronged as never before. Crowds

ing men attended constantly. Some of them were won for God—others were pressed—and with very many, let us pray, the truth they heard and scenes they witnessed will prove to be “bread cast upon the waters,” to be gathered in some future day to the glory of God.

I think I see a quickened and deepened consciousness of right as they hold it in the light of His word, on the part of professing Christians—a painful and unyielding anxiety with those who have not submitted their hearts to God, and with many, a sincere longing to come into the fellowship of the Gospel. If this judgment be true, then how great things has our dear Lord done for us!

The Church now numbers 210 members. My impartial judgment is that they represent a good deal of vitality, and are beginning to realize the infiniteness of God to bless them, and to enlarge their borders.

TENNESSEE.

Methods of Revival Work at Fisk University.

REV. A. K. SPENCE, NASHVILLE.

You request me to give an idea of our methods, success, and experiences in revival work in Fisk University. It is with much hesitation that I attempt to comply with your wish, for it is difficult, in a brief communication, to convey a correct idea in such matters, and, moreover, one shrinks from bringing into the foreground human agencies in a work which, if genuine, must be Divine. To understand revival work here, one must know the ordinary religious work done in the University. Varying from time to time, the following are the means of grace enjoyed by us. We have a church which is, practically, a part of the school. There are three services on the Sabbath—a preaching service, a Sunday-school, and a prayer meeting. During the week there are school devotions in the morning and family de-

votions in the evening, and also one meeting for prayer. Upon all these attendance is required.

Many other meetings are held voluntarily by the students, conducted frequently by an instructor. There is a Christian Association of the young men and one of the young women, meeting once a week, or oftener. The Society for the Evangelization of Africa holds a meeting once a month, and every Sunday morning since the departure of our missionaries to Africa, a meeting has been held to pray for them and their cause.

Besides these stated meetings, there is a large amount of personal religious work done in a private way, to lead the unconverted to Christ. Opportunities are sought for conversation and prayer with individuals alone. As employees of the American Missionary Association, we feel ourselves bound to labor, as we can, for the salvation of our students. We try to keep it before us continually that we should aim at nothing less than their conversion. And we seek to impress it upon all, that the Institution is entirely the Lord's, built with His money, kept by His care, and dedicated to His service. We are sustained by the charities of God's people, given for the sake of His cause. We remember the way in which our wants have been met, in the use of the Jubilee Singers and by other means. The place whereon we stand is holy ground.

In “times of refreshing” the ordinary means of grace have been quickened into greater life, and other means have been used as the Spirit of God seemed to direct. The morning and evening devotions have at times been turned into revival meetings, and extra meetings for prayer and labor with inquirers have been instituted. In a few cases the work of the school has been suspended and the day given to religious meetings; but usually the ordinary work has gone on. Persons under too deep conviction to attend to aught else, have

been allowed and advised to wait upon God, and suitable persons have been permitted to wait with them. Occasionally scenes have transpired not to be forgotten nor to be described—the tears, the sighs, the groans, the bowed or prostrate form—and the after unspeakable joy! As time has gone on, whether for better or worse, the emotional has diminished. We have never sought to produce excitement, nor have we sought rudely to crush it out when it came spontaneously, but to quiet it off by indirect means, a thing always soon successful. Doubtless clearer views of truth are doing away with that frenzy of religious excitement which has so largely prevailed, unbalancing the reason and prostrating the body.

We find it necessary to follow a revival with oft-repeated instructions as to the doctrines and duties of Christianity. The young converts need much loving and wise watchcare. They are exposed to many dangers, and have nearly everything to learn, except that they are the Lord's and he is theirs.

Some years in the history of Fisk University have been years of great barrenness in spiritual things, but none of entire unfruitfulness. Yet long and sorely have we been made to cry unto God, and humble ourselves before Him. Other years are precious in our memories because of God's peculiar presence there. Three are especially so, 1870, 1873, and 1876; but space will not permit us to enter upon them. Books might be written about them, but they are recorded in God's book of remembrance; there let them remain. Oh, for a mighty and continual baptism of the Holy Ghost on all our schools in the South!

Sanitary Reform—Business—Industrial Instruction—Lecture Course—Revival.

PROF. A. J. STEELE, MEMPHIS.

Great is sanitary reform, at least so say all good Memphians. The Memphis of last November is not the Memphis of

this, except in muddy and brook streets and shabby street cars drawn more shabby mules. For these, "men may come and men may go, but they are on forever."

The business season opened in October, hopefully and more brisk than ever before, notwithstanding that our population has within the three years dropped from fifty to thirty-five thousand.

Merchants are reaping a rich harvest and all kinds of labor find employment and fair pay; interrupted somewhat for the past month by severe cold and continued rains, which have also seriously damaged the ungathered cotton crop. What would you say to *ninety inches* rainfall in *eleven* months? This is the amount reported by the signal service observer at Vicksburg for this year to December 1.

No one now thinks of Memphis as a failure; what with a unique and almost perfect system of sewerage nearly completed, and what with a growing wholesale trade and many permanent improvements, both public and private, a new Memphis, indeed, must soon replace the old.

School opened in October with a full attendance and every promise of a most successful year. Our rooms for industrial instruction are now finished and ready for use. The classes in needlework, etc., are organized, and in January a class or classes in cooking will receive regular instruction, with practice in the experimental kitchen.

Instruction will also be given to a class in the care of the sick. It is a fact that the great majority of our pupils must continue in very humble positions and circumstances; our aim must be to fit them to fill well the lots that must fall to them in life; and whatever positions they may fill, they must know how to build up, and even adorn, homes that shall be very different from those their parents have known.

The proverb runs, "A man far from me is near to danger." The most exact way, certainly, of bringing better things to these people, and to the South, through the home.

Our lecture course for this year is about made up. Dr. Magoun, while here attendance upon the conference and visit his daughter, our music teacher, give the first lecture in this year's course. Among others to speak are Rev. Dr. Max Samfield, Jewish Rabbi; Rev. Mr. Mayo, of Boston; Judge Pierce of the Circuit Court, two physicians and other prominent professional and business men here. Our idea is to have all the lectures, as far as possible, deal with practical matters, in some degree according with our regular industrial work. In the last four weeks we have been greatly blessed by the Spirit's presence with us,

over thirty of our pupils having found the "better way," we trust. With the exception of one or two sitting-room meetings, we have only held a half-hour prayer meeting each day directly after school. Some of the conversions have come with wonderful power and presence of the Spirit, but all with quietness and assurance. We hope for still more, and we are glad to have before us so much of the year with its opportunities for training these "lambs" in the Christian life. Most of them go with their parents and friends to the old churches, where, too often, the weekly or occasional emotional outburst or religious frenzy takes the place of real Christian growth and experience. A number will join our church, two or three even breaking away from friends and parents to find a more intelligent, helpful church connection.

THE INDIANS.

LETTERS FROM INDIAN BOYS.

Miss Eustis sends us the following letters from two of our Indian boys at Hampton. She says: "Almka came to us little more than two years ago in his blanket and long shaggy hair, and knew no word of English, and Tom Smith as only a little better off:"

My Dear friend

I want to speak English. Hampton boys I like very much and colored man Massachusetts I stay very good I like very much very nice eat bread cakes butter tea coffee milk and sweet apples and sweet potatoes and meat and chicken. I back my home I think take again work hard. I like work I like shop very much I know how make wheels. Mr. Williams show me. I like him very much I think good to make wheels I back my home very glad so see my friends Indian boys and my father and sister and mother and brother. I like very much white man and colored man

and colored woman and white woman. I stayed in Boston four day very good time. I went to Christmas day very nice.

Went I was Indian, I use to water my father horse. I used to hunt deer. I bring home my friend all eat. I use scout with white men. I fight Indian some no like white people they fight. I dont fight now I come away my home to be like a man so I throw Indian ways. I like Hampton I work study I dont know I think like wild Indian have blanket and leggins I like Hampton I learn about God I like very much I make cart and shopse I like to work very much I do not know English talk or write I know little your friend

Almka.

Dear friend I would like write to you and tell you all about myself. I dont know any thing when I first came to school, because I never school at my own home. and I like going to school at Hampton better than my own home.

because I learn here more then my own home. And I like to work. if I learn how to work. when I go home. I think I must help some other Indians that dont know any thing about the white mans way or about Gods word. and I think that is best way to teach each other. and I known how to write. but I dont known how to read yet. I know how to talk englist but not much. And we are work every afternoon. so we like it very well. and school every morning. and we like it to learn a good way. We dont want be a bad man. because if we are bad God would not like that kind of man. so we want be a good. and we learn the white mans way now and we were past the Indians way about too years ago. and we take the new way. All the Indians boy and gurls very well. and doing well. and we had very pleasant time last summer over

Shell Banks. we had work out there and when we done our work we use play out there. I wish to work out there a gain next summer. I hear that them Indians at my home learn some thing now. they dont try to learn befor I come here, and I am very glad that they try to learn some thing now and I wish that the Indian boys and girls come here to school and learn some thing for their people. now our lesso in Arithmetic and reader. and Englis too. and I like to study them very much and I been here two years. so I learn some thing now. but not much. and some of the Indian boys went over Mas last summer and went back here again last oct. and they told us that the white people are good. because they are kind to the Indian boys and girls. that is all I have to say to you from your friend

THOMAS SMITH, or NO-WATISH.

THE CHINESE.

"CALIFORNIA CHINESE MISSION."

Auxiliary to the American Missionary Association.

PRESIDENT: Rev. J. K. McLean, D.D. VICE-PRESIDENTS: Rev. A. L. Stone, D.D., Thomas O. Weddell, Esq., Rev. T. K. Noble, Hon. F. F. Low, Rev. I. E. Dwinell, D.D., Hon. Samuel Cross, Rev. S. L. Willey, D.D., Edward P. Flint, Esq., Rev. J. W. Hough, D.D., Jacob S. Taber, Esq.

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SECRETARY: Rev. W. C. Pond. TREASURER: E. Palache, Esq.

HOW SPEEDS THE WORK?

REV. W. C. POND, SAN FRANCISCO.

The Marysville Mission, being viewed as no longer an experiment, celebrated its first anniversary on Nov. 21st, at the Presbyterian Church in that city. Its spacious and beautiful auditorium was crowded, the Methodist congregation uniting in the services. The exercises were very simple, consisting of recitations of Scripture, singing, and an address by our helper, Lee Sam. But the interest rose as the service moved on, till after a specially excellent recitation of I Cor., 13th chap., and especially after Lee Sam's address, it burst forth

in applause. At almost all our anniversaries, held though they are in churches and on Sunday evenings, this expression of interest takes place, unsought, unexpected, undesired, but showing in a gratifying way that whatever hard things men may say of a class of people, as a class, of a race as a race, in the abstract yet bring them face to face with individuals of that class or race, trying to improve themselves, struggling upward toward intelligence and freedom and Christianity, and they cannot refuse them the tribute of their good will, the cheery God-speed. There were Congressmen in the olden times who voted

the Fugitive Slave Law, and orators defended it before the people, who could not possibly have helped wishing access to any individual fugitive if they actually saw him making for liberty with an eye on the north star, and even giving the poor fellow a sly lift that way if they had an opportunity. A warm heart is too strong for a wrong head under such circumstances. And our anti-Chinese friends at Marysville gave us their presence at our Anniversary, curious to see what could be done, and before we were through bade us good-speed and helped us with a generous contribution. On the day following, a well-officered local auxiliary, like those of Sacramento, Stockton, Petaluma and Los Angeles, was organized. The school now established in permanent quarters, furnished with all that is indispensable to a comfortable mission house, and sets forth on its second year with promise of good work and glad harvests.

New Schools.—In this month of December, in which I am writing, we have thirteen schools in operation, a larger number than ever before. The Oroville school resumed its sessions December 1st under the care of Miss Helen Ostrom, whose father, once a missionary at Amoy, China, has taken pastoral charge of the Congregational Church in that place. It starts well, and engages the interest not only of the Chinese, but also of the better element among the Christian people of that town, to a greater degree, I believe, than ever before.

Of the two new schools, one is in Oakland, occupying an apartment kindly granted for the purpose by the Pacific Theological Seminary, situated about $\frac{1}{4}$ miles from the school already sustained in rooms supplied by the First Congregational Church. It is near the Plymouth Avenue Church, and will, we trust, be taken under its wing. Miss Maria W. Bye is its faithful and devoted

teacher. The other new school is at Point Pedro, the Chinese fishing village of which some account was given in the December MISSIONARY. On visiting the place I found it to consist of six or seven distinct villages situated on the shore of little coves, and separated from each other by points of greater or less altitude jutting out boldly into the Bay. The population, estimated at about 600, is thus divided into little groups of, say, 100 people each; the distance from the nearest to the most remote being not less than two miles. It calls for two schools, and affording, as it does, a field for missionary service among women and children as well as men, it needs at least one teacher able to give not only evenings, but the daytime also to the work. We are at present feeling our way under conditions quite different from those in any of our older schools, praying that the wisdom from above may save us from the mistakes into which our own unaided counsel would plunge us certainly; and that, as we learn how to reach these dark and scattered multitudes, we may have means adequate to the task. "As thy days so shall thy strength be."

The Money Question.—Many who count themselves specially prudent find no room for the exercise of faith in matters of cash. But I have not so read either the word or the providence of God. We are walking by faith in laying out our missionary work for this new year. In place of the \$1,610.70 received last year over and above the regular appropriation from the treasury in New York, we rely upon raising \$5,000 this year. We cannot do the work waiting to be done, we cannot answer the Master's call with any less sum than that. Every cent of it can be used without extravagance. Indeed we can practice a more effective economy on an income of \$10,000 per annum than on one of \$7,600. A certain amount is necessary even to *start*. There are some heavy expenses from which

there is no escape however we may cut down the work, unless, indeed, we cut its life out altogether. These would not be materially increased even though the service rendered were increased three-fold. We look, therefore, first to the Master himself, and then to his people, whom he constitutes his almoners, to make up this \$5,000. Humbly trusting to his faithfulness, we expect it to come, and we venture forward on that expectation. Already, from a helper in the

"far East" comes an unsolicited gift of \$100, and a pledge of another \$100; thereby, this \$5,000 can be secured. Already I seem to see in the near future full twenty-five or even many more such \$100 shares taken. Where shall I find the remainder? Are there any readers of the *MISSIONARY* who can answer me to this question? "Inasmuch as ye have done it even to one of the least of these my brethren, ye have done it unto me."

CHILDREN'S PAGE.

BILL AND ANDY'S LARK.

MRS. HARRIET A. CHEEVER

"I say, Andy! let's go hear Sam Andrews talk to-night; doesn't cost anything to go in, but they take a collection after he's through, so we can put ten cents in the box, and after meetin' we can buy some nuts and candy, and have quite a little lark; come on, will you?"

"Sam Andrews!" said Andy, "what, that colored boy that's been off to the sem'nary?"

"Yes; they say he talks splendid."

"How much money you got?" queried Andy.

"Fifty cents," answered Bill. "I'll take forty cents along to-night—earned it all, you know, so it's mine to do what I please with; I'll put ten cents in the box,—oughter help Sam a little, you know,—then I'll spend, say twenty cents for goodies, and have ten cents in my pocket, and leave ten cents at home; must save a little, you know; how much you got?"

"I've got fifty cents too," said Andy.

"Yes, I'll go. Father won't object to my goin' to hear Sam, and of course we won't stay out very late."

Bill and Andy were boy chums, who at the present speaking were roosting on a picket fence, in that seemingly comfortable manner in which bipeds of

their species seem perfectly capable of doing. They were good-hearted, industrious boys, but rather thoughtless times, and the parents of both often felt troubled that they seemed to care little for "book learning."

Sure enough, when the Town Hall was filling with a half interested, half curious audience to hear Sam Andrews' story, among the rest, on the back seat sat Bill and Andy.

Pretty soon Sam began; he told how through struggles and hardships, war and poverty, he had persisted in gaining an entrance into the seminary.

All at once, Bill swallowed hard, then whispered to his companion,

"I say, Andy, let's give Sam twenty cents instead of ten!"

"Yes, let's," readily agreed Andy.

Sam went on; he told how few broke out among some of the seminary boys, and he and a few others spent their last cent they could raise in getting medicines, and alas! a coffin in more than one case.

This time Bill gulped down a great sob, and whispered brokenly,

"Andy, old boy, let's make it thirty cents; a heart of stone couldn't stand that!"

"Yes, so we will," gasped Andy with shining eyes.

Sam continued: he told of selling

off his back, sooner than give up precious opportunities for studying and improving his mind.

Here Bill gave Andy a nudge, and whispered desperately,

"I'm goin' the whole forty, Andy; that's a selfish old lark of nuts and Andy, I'd like to know, for a well fed fellow like me? I'll help Sam the whole forty, —cookies if I won't!"

"Feel as if I'd been a pig all my life," whimpered Andy, as Sam went on with his piteous story of painful perseverance and hard endurance. All at once he began edging off the settee, but he stopped to whisper again,

"Say, Andy, I'm going home as tight as ever I can leg it after that other ten cents; be back in a minute;" and before Andy could reply he was off: in a few moments he was back again, but where was Andy?

A moment later Andy entered softly, and taking his seat by Bill, opened his book, in which was his last ten cent piece. But it might have done one real good thing: he had seen the peculiar shine in the eyes of the generous boys, as their willing offerings rattled down into the well-lubricated box which was passed around for collection at the close of the meeting. And after all, that was not the best of it: for on the way home, instead of the selfish lark "so cheerfully given up,

the boys had a good sensible talk, in which they agreed that it was shameful, the way in which they had neglected their studies, and here was a poor colored boy, who had suffered "all a feller could suffer and pull through,"—as Andy remarked with boy-like earnestness,—for the knowledge they, in their favored freedom from care and privation, had hardly thought worth possessing, much less toiling for.

Bill and Andy's parents silently wondered what had come over their boys, that all at once they grew so thoughtful and studious; but the boys knew what had come over them, and they also knew why it was that whenever they earned any money, a part was saved out from the rest for charitable purposes.

"Makes a feller feel quite like a man to help some one else along a little besides himself, doesn't it Bill, old boy?" Andy asked one day.

And Bill replied,

"Guess it does! We can't do much, but even our little is worth givin', 'specially when a cove saves it himself; guess our Sunday-school teacher was right; let's see, what was that verse she said?—'It is more blessed to give away a part, than to receive all inter yourself,'—I believe that was about it, and so much better than wastin' it on a senseless lark!"

RECEIPTS

FOR DECEMBER, 1880.

MAINE, \$253.87.

Agor. Central Ch. Sab. Sch.....	\$ 25 00	Saco. D. Jordan, \$2; Miss C. J. B. and Miss G. L. B., \$1.....	\$ 3 00
Amherst. John Holyoke.....	7 30	Searsport. First Cong. Ch. and Soc.....	12 00
Bowdoinville. Cong. Ch. and Soc.....	10 82	South Berwick. Ladies of Cong. Ch., Bbl. of C., for Wilmington, N. C.....	
Camden. Cong. Ch.....	4 03	South Berwick. Friends, Bbl. of C., for Selma, Ala.....	
Camden. Cong. Ch. and Soc.....	7 30	Topsham. Cong. Ch and Soc.....	5 00
Camden. Cong. Ch., to const. F. P. IRISH, M.....	27 40	Union. F. V. N. and Mrs. H. R. B., 50c. each	1 00
Camden. Cong. Ch.....	6 20	West Falmouth. Ladies of Second Ch., Bbl. of C. for Selma, Ala.....	
Camden. Cong. Ch.....	10 00		
Camden. Cong. Ch.....	3 80		
Camden. Cong. Ch., Joseph White.....	10 00		
Camden. Cong. Ch., \$30; Rev. B. T., \$50 for A. M.....	31 50		
Camden. Second Cong. Ch. and Soc., \$54.02;			
Camden. David Patten, \$5.....	59 02		
Camden. Miss S. S.....	50		
Camden. "A Friend in Cong. Ch."....	30 00		

NEW HAMPSHIRE, \$522.53.

Acworth. Dea. D. C. A.....	50
Bristol. Cong. Ch. and Soc.....	3 75
Concord. First Cong. Ch. and Soc., \$51.20;	
Mrs. M. S. S., \$1; "A Friend," \$1.....	53 20
Concord. W. H. Pitman, for Chinese M.....	2 00

Colebrook. "Christmas Presents;" E., \$1; C., \$1; and L., 50c.....	\$ 2 50	Belchertown. Mrs. D. B. B.....	\$
Exeter. "Friends in the North," \$60; Sec- ond Cong. Ch. Sab. Sch., \$20; for <i>Student</i> <i>Aid</i> , Talladega C., by Rev. G. E. Hill....	80 00	Blandford. Cong. Ch.....	
Exeter. "Friend".....	30 00	Boston. Mount Vernon Cong. Ch. and Soc. \$426.23; Walnut Ave. Cong. Ch., \$103.14; Union Cong. Ch. and Soc., \$96.46; "A Friend," \$10; J. H. D., \$1; Mrs. S., \$1; G. E. K., 50c.; Mrs. S. A., 50c.....	68
Francetown. Leonard Spaulding, \$5; A. F., \$1.....	6 00	Boston Highlands. Miss D.....	
Greenland. Cong. Ch. and Soc.....	16 25	Boylston Centre. Ladies, Bbl. of C.....	
Hanover. Mrs. E. M. Y.....	1 00	Bradford. Ladies, Bbl. of C.....	
Harrisville. D. Farwell.....	5 00	Brimfield. Second Cong. Ch. and Soc.....	
Hillsborough Bridge. Mrs. N. T. and Mrs. J. G., \$1 ea.....	2 00	Brookline. J. P. P.....	
Hopkinton. Cong. Ch. and Soc.....	6 40	Cambridgeport. Pilgrim Ch. and Soc., \$8.48; G. F. Kendall, \$5.....	
Keene. First Cong. Sab. Sch.....	42 58	Charlton. Winthrop Cong. Ch.....	
Keene. Ladies' Benev. Soc. of First Ch., \$2.50, and Bbl. of C. for McIntosh, Ga.....	2 50	Charlton. Cong. Sab. Sch.....	
Lancaster. Cong. Ch. and Soc., \$15; Mrs. E. M. K., 50c.....	15 50	Chelsea. First Cong. Ch. and Soc., \$79.90; "A Friend," \$2; "A Friend," \$2.....	82
Lyme. S. W. Balch.....	10 00	Chicopee. Cong. Ch.....	
Manchester. Franklin St. Church, \$69.57; First Cong. Ch., \$60.43.....	130 00	Conway. Miss M. A. W.....	
Nashua. First Cong. Ch. and Soc.....	19 40	Cotuit. Union Ch. and Soc.....	
Orfordville. Mrs. A. E.....	50	Cummington. "A few Friends".....	
Pelham. Mrs. Putnam.....	5 00	Douglas. A. M. H.....	
Plymouth. W. H. R.....	50	Easthampton. Payson Cong. Ch., \$429.10; Payson Cong. Sab. Sch., \$50; First Cong. Sab. Sch., \$25.....	50
Salem. Individuals, by Rev. & A. Perkins. Stratham. Cong. Ch. and Soc., \$20.09; Mrs. Martha Thompson, \$5.....	25 09	Enfield. Cong. Ch. and Soc.....	
Sullivan. First Cong. Ch. and Soc.....	2 50	Fall River. Mrs. R. B.....	
Swansey. Cong. Ch. and Soc.....	6 00	Fitchburgh. Cal. Cong. Ch., \$161.40; Mrs. H. H., \$1.....	16
Tilton. Cong. Ch. and Soc.....	30 00	Frammingham. Mrs. Mann, of Plymouth Ch., \$4, for Freight; S. H., 51c.....	
West Lebanon. Cong. Ch. and Soc.....	11 68	Freetown. "A Friend," \$10; Cong. Ch. and Soc., \$3.68.....	
Wolfborough. First Cong. Ch.....	10 68	Grantville. Cong. Ch. and Soc.....	
VERMONT, \$1,161.49.		Groton. Elizabeth Farnsworth.....	
Brattleborough. Cong. Ch., \$2; H. H., \$1..	3 00	Harwich. Cong. Ch.....	
Brookfield. W. M. G.....	50	Harwichport. Leonard Robbins.....	
Castleton. Mrs. L. J. S.....	1 00	Haverhill. North Cong. Ch. and Soc., \$185; Mrs. Mary B. Jones, \$10; Mrs. J. B. Hall, \$2; J. U., \$1.....	19
East Poultney. A. D. Wilcox.....	5 00	Haydenville. Cong. Ch. and Soc.....	
Hartford. Cong. Ch., \$145.83, and Sab. Sch., \$6.75.....	152 58	Hinsdale. "Friend".....	
Hubbardton. Mrs. James Flagg.....	2 00	Holbrook. Mrs. C. S. Holbrook, Bbl. of C., for Savannah, Ga., and \$5 for freight....	
Montpelier. Bethany Cong. Ch. \$20.05; Bethany Ch. Sab. Sch., \$6.66.....	26 71	Holden. C. T. W.....	
Newport. "A Friend".....	5 00	Holliston. Ladies' Benev. Soc. of Cong. Ch., Two Bbl's C. and \$1.10 for freight, for Sa- vannah, Ga.....	
Norwich. Cong. Ch. and Soc., \$13; "S. J. B.," \$2.....	15 00	Ipswich. Sab. Sch. of South Cong. Ch., for Talladega C.....	
Peacham. Cong. Ch. and Soc.....	38 66	Ipswich. First Cong. Ch. and Soc.....	
Pittsfield. H. O. G.....	50	Jamaica Plain. "Friend".....	
Pittsford. Mrs. N. P. Humphrey.....	10 00	Lakeville. Betsey Kinsley.....	
Randolph. Mrs. I. N.....	2 00	Lexington. Hancock Cong. Ch. and Soc.....	
Rutland. Cong. Ch.....	192 54	Lowell. Geo. F. Willey, \$5.20; Mrs. A. S. Cutler, \$5; Mrs. S. R. P., 50c.....	
Saint Johnsbury. South Cong. Ch.....	25 00	Ludlow. Cong. Ch.....	
South Londonderry. Miss N. C.....	1 00	Lynn. First Cong. Ch. and Soc.....	
Stowe. Cong. Ch.....	40 00	Malden. First Cong. Ch. and Soc.....	
Swanton. HERVEY STONE, to const. himself, HENRY M. STONE and HARRIET M. STONE, L. M.'s.....	100 00	Marlborough. T. B. P.....	
West Charleston. Cong. Ch. and Soc.....	22 50	Maplewood. Ladies, 2 Bbl's. of C., for Sa- vannah, Ga.....	
West Fairlee. Cong. Sab. Sch.....	9 00	Maplewood. Mrs. J. C. F.....	
Wells River. C. W. Eastman, \$5; H. D., 50c..	5 50	Mattapoisett. A. C.....	
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\$661 49		Medfield. Mrs. G. F.....	
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\$1,161 49		Milford. Individuals.....	
MASSACHUSETTS, \$7,360.74.		Milbury. Second Cong. Ch. and Soc., \$51.11; M. D. Garfield, \$5.....	
Amesbury and Salisbury. Union Evan. Ch. and Soc.....	11 00	Milbury. First Cong. Sab. Sch., for fur- nishing a room, Atlanta U.....	
Amherst. Miss M. H. Scott, for <i>Tougaloo U.</i> , and to const. Miss K. K. Koons, L. M.....	30 00	Monsie. Cong. Ch.....	
Amherst. First Cong. Ch.....	25 00	New Bedford. Miss E. B. Dickinson, \$50; "A Friend," \$20.....	
Andover. South Cong. Ch. and Soc., \$100; Rev. W. L. R., 50c.....	100 50	Newburyport. Whitefield Cong. Ch., \$6.67; Mrs. J. B., \$1; Mrs. L. H., \$1.....	
Andover. Miss Susie W. Smith, for <i>Student</i> <i>Aid</i> , <i>Straight U.</i>	50 00	Newburyport. J. C. Cleveland, Bbl. of C. for <i>Tougaloo U.</i>	
Ashby. Rev. G. S. S.....	50	Newburyport. L. B. Pert, Bbl. of C. for <i>Refugees</i>	
Ashfield. Mrs. Alvan Perry, Bbl. of C; La- dies, \$1 57 for freight.....	1 57	Newton. Mrs. C. F. R.....	
Ashburnham. First Cong. Ch. and Soc.....	26 36	Newton Centre. First Cong. Ch. and Soc., \$18.03; J. W., 50c.; Mrs. M. B. Furber, \$2.....	
Athol. Cong. Ch., for Charleston, S. C.....	10 00		
Ballard Vale. J. L.....	1 00		
Barre. C. B. R.....	1 00		

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liborough. Mrs. A. E. D. F.	\$ 0 50
h Brookfield. First Cong. Ch. and Soc.	58 00
0; Union Cong. Ch., \$7.50; R. H. B., 50c.	24 51
hford. Cong. Ch.	50
olk. Miss L. W.	2 00
wood. Mrs. H. N. Fuller, for Indian M.	10 00
ans. Cong. Sab. Sch.	75 00
ody. Cong. Sab. Sch., for Student Aid, Atlanta U.	5 00
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Scott. Mrs. A. H. B.	17 08
ingham. First Cong. Ch. and Soc.	6 84
ling. Bethesda Ch. Sab. Sch.	3 00
Report. John Parsons	2 75
lston. First Cong. Ch. and Soc.	40 00
m. Crombie St. Sab. Sch., for Student Aid, Talladega C.	10 00
m. Tabernacle Ch. and Soc. (ad'l)	10 00
field. Hon. James Bradford	51
burne Falls. Rev. W. D. M. F.	2 00
erville. Matthew P. Elliott, Box of Hats, d. \$50, for Tougalo U., and \$2 for Freight	5 00
th Amherst. Cong. Ch. and Soc.	7 71
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, and \$1. for Freight	1 00
th Boston. Phillips Cong. Ch. M. C. Coll.	12 85
th Braintree. A. P. W.	30 00
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th Hadley Falls. Cong. Ch. and Soc.	98 40
ingfield. North Cong. Ch., \$40.27; Mrs. C. C. Hunt, \$1.25; H. F., Jr., 50c.	25 00
ncer. First Cong. Ch. and Soc., \$90.05; Primary Dept. Cong. Sab. Sch., \$5.35.	69 91
rling. Cong. Ch. and Soc., \$23; Cong. h. Sab. Sch., \$2.	5 00
ckbridge. Cong. Ch.	2 00
derland. Cong. Ch. and Soc. (ad'l), to const. Mrs. ELLEN J. SANDERSON and MISS L. A. WARNER, L. M.'s.	14 00
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on. Ladies' Sewing Circle, 2 Bbl's. of C. refield. Cong. Ch. and Soc.	50
ertown. Corban Soc.	10 00
st Acton. Rev. J. W. B.	50
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lesley. L. B. H.	39 00
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thorough. T. N. G.	50
st Cummington. Rev. J. B. B.	1 00
thfield. Mrs. C. W. F.	11 44
st Medford. Cong. Ch. and Soc.	5 00
atminster. "Christmas"	85 26
st Springfield. Park St. Cong. Ch., \$55.26; First Cong. Ch., \$30, to const. REV. C. H. BBOTT, L. M.	1,315 36
ntsville. Cong. Ch. and Soc., \$1,294.36; Additional," \$31.	20 00
urn. North Cong. Ch. and Soc.	50 00
cester. Central Cong. Ch. Sab. Sch., for Student Aid, Straight U.	19 47
st Plymouth Cong. Ch., \$18.47; Mrs. N. P., 50c.; Mrs. K. G., 50c.	200 00
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ACIES—Enfield. Trustees Estate of J. B. Woods, by R. M. Woods.	100 00
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th Deerfield. Edwards Clark, by O. S. nns, Ex.	100 00
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RHODE ISLAND, \$280.54.

Bristol. M. D. W. R. & C. D. W., for Mag.	\$ 1 00
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Little Compton. "Member of Cong. Ch."	10 00
Newport. D. B. F.	50
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CONNECTICUT, \$4,560.66.

Andover. C. E. B. Hyde	10 00
Avon. "E. L. R."	10 00
Black Rock. Cong. Ch., to const. JOHN FANCHER, L. M.	49 00
Berlin. Second Cong. Ch.	23 12
Bethel. Cong. Ch.	20 25
Bloomfield. Cong. Ch.	14 36
Bozrahville. Cong. Ch.	7 17
Central Village. Cong. Ch.	5 00
Clinton. Cong. Ch. and Soc. (\$30 of which from Prof. B. G. Northrop), \$69.27, to const. EDWARD A. WILCOX and CHARLES H. GRINNELL, L. M.'s; Prof. G. B. N., 50c. for Mag.	60 27
Cornwall. G. H. O.	63
Durham. Ladies' Miss. Soc. of North Ch., by Mrs. M. F. Gatzmer, Sec., Bbl. of C., and \$3 for Freight, for Tougalo U.	3 00
East Hartford. First Ch.	38 13
East Woodstock. Cong. Ch. and Soc., to const. Mrs. LUCY MORSE, L. M.	31 00
Ellington. Cong. Sab. Sch.	25 00
Essex. First Cong. Ch.	20 51
Glastonbury. First Cong. Ch. and Soc.	150 00
Greenfield Hill. Barrel of Apples, and \$2 for Freight, by Rev. C. Bridgman, for Talladega	2 00
Greenwich. H. P.	1 00
Haddam. Cong. Ch. and Sab. Sch.	14 25
Hamden. H. H.	50
Hanover. Cong. Ch. Mon. Coll.	10 10
Hartford. Pearl St. Cong. Ch., \$99.77; Mrs. Sarah H. Eddy, \$10; Mrs. W. T., \$1; Mrs. J. O., 50c.; Miss S. N. K., 50c.	111 77
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Madison. Cong. Ch.	4 45
Meriden. First Cong. Ch., \$60, to const. Mrs. JULIA LAMB and JOHN H. KELSEY, L. M.'s; Center Cong. Ch., \$17.	77 00
Middletown. First Cong. Ch., \$66.69; Mrs. J. D., 50c.	67 19
Milford. First Cong. Ch., \$40; Plymouth Ch., \$30; Plymouth Ch. Sab. Sch., \$40, to const. JABEZ W. SMITH, L. M.	110 00
Moose Meadow. Mrs. H. L. E.	51
Mystic Bridge. H. C. Holmes	13 02
Norwich. Broadway Cong. Ch., ad'l to const. Misses MATTIE R. BARSTOW, ROSINA M. BRANCH, ELIZABETH CHAPMAN, ADDIE M. COOK, ELIZABETH M. GILLETTE, CARRIE GORDON, ALICE GRIFFIN, HATTIE E. LEACH, LUCY G. LEAVENS, LILLIE LINNELL, EMMA S. LOOMIS, AUGUSTA G. McCURDY, MARY F. NORTON, ELLEN M. PHILLIPS, HARRIET RIPLEY and FANNIE E. PARLIN, L. M.'s	300 00
Norwich. Buckingham Sab. Sch., \$25; Mrs. O. Gager, \$5.	30 00
New Britain. Mrs. Norman Hart, for Student Aid, Tougalo U.	10 00
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New Haven. Third Ch., \$14.04; Taylor Ch., \$1.68; E. A. W., \$1; Mrs. H. C., 50c.	17 22
New London. First Ch. (quar. coll.)	54 14
New Milford. Cong. Ch., (\$30 of which to const. CHAS. H. NOBLE, L. M.)	94 09
North Branford. Cong. Ch.	16 67
North Greenwich. Cong. Ch., to const. EUGENE TOMPKINS, L. M.	48 06
Putnam. Second Cong. Ch. Sab. Sch., for Student Aid, Hampton Inst.	15 00
Putnam. Mrs. H. G. S.	50
Sharon. Mrs. B. S.	50
Somers. Cong. Ch. and Soc.	22 45

South Coventry. Cong. Ch.....	\$ 27 00
Southport. "A Friend".....	50 00
Stafford. Mrs. T. H. Thresher.....	5 00
Stamford. Dea. J. S.....	50
Stonington. 8 cond Cong. Ch., \$55, to const. REV. H. B. MEAD, L. M.; Second Cong. Ch. \$10.....	65 00
Stratford. Cong. Ch.....	26 31
Suffield. First Cong. Ch. and Soc.....	12 25
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Thomaston. Cong. Sab. Sch., for Student Aid.....	35 63
Thomaston. Cong. Ch.....	34 76
Thompson. "S".....	2 00
Unionville. First Cong. Ch., for Talladega C.....	79 44
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West Chester. "A Friend".....	5 00
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Saratoga Springs. Nathan Hickok.....	14
Upper Aquebogue. Cong. Ch.....	2
Volney. First Cong. Ch., \$11; First Cong. Sab. Sch., \$7.....	21
Warsaw. Cong. Ch.....	68
Waterville. Mrs. J. Candee, \$4; Mrs. Wm. Winchell, \$3.....	2
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West Chazy. Rev. L. Prindle.....	5
Westmoreland. First Cong. Sab. Sch.....	2
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West Alexander. John McCoy and Wife.....	

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Brighton. A. S.....	
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Chagrin Falls. First Cong. Ch.....	
Claridon. Cong. Soc.....	
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Painesville. Cong. Miss. Soc., Lake Erie Sem., for Student Aid, Talladega C.....	
Radnor. Edward D. Jones.....	
Sandusky. Mrs. C. A. W.....	
Senecaville. E. T.....	
South Ridge. U. H.....	
Springfield. Cong. Ch.....	
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Wakeman. B. T. Strong.....	
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Wellington. L. W.....	

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sionary, New Orleans.	5 40
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sionary, New Orleans.	2 00
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sionary, New Orleans.	6 35
en Mountain. Ladies of Cong. Ch., for	
Lady Missionary, New Orleans.	11 55

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Tabor. W. A. McPherron, for Student Aid,	
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Missionary, Talladega, Ala.	10 00
Arena. Ladies of Cong. Ch., for Lady Mis-	
sionary, Talladega.	5 00
Beloit. Ladies of Cong. Ch., for Lady Mis-	
sionary, Talladega.	10 00
Beloit. First Cong. Ch., (ad'l)	5 00
Clinton. Ladies of Cong. Ch., for Lady Mis-	
sionary, Talladega.	5 00
Columbus. Ladies of Cong. Ch., for Lady	
Missionary, Talladega.	10 00
Eau Claire. Ladies' Miss. Soc., for Lady	
Missionary, Talladega.	3 50
Elkhorn. Cong. Ch.	5 04
Emerald Grove. Ladies of Cong. Ch., for	
Lady Missionary, Talladega.	5 00
Evansville. Ladies of Cong. Ch., for Lady	
Missionary, Talladega.	2 20
Fond du Lac. Ladies of Cong. Ch., for Lady	
Missionary, Talladega.	11 00
Fort Atkinson. Mrs. C. B. Snell.	20 00
Fort Atkinson. Ladies of Cong. Ch., \$5.13;	
Mrs. E. J. M., \$1, for Lady Missionary,	
Talladega.	6 13
Fox Lake. Ladies of Cong. Ch., for Lady	
Missionary, Talladega.	10 50
Genesee. Cong. Ch.	13 00
Geneva. G. Montague.	10 00
Hammond. Cong. Ch.	2 50
Hartland. Ladies of Cong. Ch., for Lady	
Missionary, Talladega.	5 00
Hudson. "A Friend," for Mendi M.	7 00
Ko-hkomong. Ladies of Cong. Ch., for Lady	
Missionary, Talladega.	2 00
Lancaster. Ladies of Cong. Ch., for Lady	
Missionary, Talladega.	10 00
Milton. Ladies of Cong. Ch., for Lady Mis-	
sionary, Talladega.	5 00
Milwaukee. Ladies of Spring St. Cong. Ch.,	
\$20; Ladies of Plymouth Cong. Ch., \$10.50,	
for Lady Missionary, Talladega.	30 50
Milwaukee. Mrs. James Baker.	5 00
Mount Sterling. Rev. P. Valentine.	5 00
New Lisbon. Ladies of Cong. Ch., for Lady	
Missionary, Talladega.	5 00
Oshkosh. Ladies of Cong. Ch., for Lady	
Missionary, Talladega.	15 00
Portage. Mrs. John Jones, No. 4.	2 00
Racine. Ladies of Cong. and Presb. Ch's, for	
Lady Missionary, Talladega.	25 00
Racine. D. D. N.	1 00
Rosendale. T. B. H.	1 00
Sheboygan. D. B. and A. D., 50c. each.	1 00
Stevens Point. Mrs. E. J. Montague.	5 00
Two Rivers. Cong. Ch.	2 46
Union Grove. Ladies of Cong. Ch., for Lady	
Missionary, Talladega.	10 00
Walworth. Mrs. D. R. S. C.	1 00
Watertown. Cong. Ch.	3 81
Waukesha. Ladies of Cong. Ch., for Lady	
Missionary, Talladega.	12 00
Whitewater. Ladies of Cong. Ch., for Lady	
Missionary, Talladega.	6 50
Interest, for Lady Missionary, Talla-	
dega.	4 04

KANSAS, \$4.00.

Waushara. Cong. Ch.	1 00
Valley Falls. Cong. Ch. Sab. Sch.	3 00

MISSOURI, \$103.83.	
Laclede. Rev. E. D. S.....	\$ 1 00
North Springfield. First Cong. Ch., to const.	
CHAS. E. HARWOOD and CATHARINE S. HAR-	
WOOD, L. M.'s.....	69 50
Saint Louis.....	33 33

MINNESOTA, \$239.46.	
Hastings. D. B. Truax.....	5 00
Lake City. Mrs. C. C. Van Vliet, deceased,	
by Miss Kate S. Ruml.....	60 00
Minneapolis. Plymouth Ch.....	11 72
Minneapolis, E. D. First Cong. Ch.....	13 94
Northfield. First Cong. Ch.....	59 20
Plainview. Cong. Ch., \$32, and Sab. Sch., \$5.	37 00
Rochester. Cong. Ch.....	50 00
Spring Valley. Cong. Sab. Sch.....	2 60

NEBRASKA, \$21.50.	
Beaver Crossing. Mrs. E. Taylor.....	2 50
Lincoln. First Cong. Ch.....	14 00
Silver. Melinda Bowen.....	5 00

DAKOTA, \$10.00.	
Oakdale. Rev. L. Bridgman.....	5 00
Richland. Mrs. Minnie B. Rich.....	5 00

WYOMING, \$10.00.	
Fort Russell. Rev. Jeremiah Porter, "Thank	
Offering".....	10 00

OREGON, \$13.05.	
Salem. First Cong. Ch.....	13 05

DISTRICT OF COLUMBIA, \$5.00.	
Washington. Mrs. Fisher, for <i>Le Moyne</i>	
<i>Sch.</i>	5 00

TENNESSEE, \$323.40.	
Chattanooga. J. W. W.....	50
Memphis. Le Moyne Sch., Tuition.....	223 90
Nashville. Fisk U., Tuition.....	99 00

NORTH CAROLINA, \$94.65.	
Wilmington. Normal Sch., Tuition.....	94 65

SOUTH CAROLINA, \$359.75.	
Charleston. Avery Inst., Tuition.....	359 75

GEORGIA, \$233.70	
Macon. Lewis High Sch., Tuition.....	75 25
Marietta. Cong. Sab. S. h., A Christmas	
Offering.....	4 00
Savannah. Beach Inst., Tuition, \$144.45,	
Rent, \$10.....	154 45

ALABAMA, \$631.48.	
Mobile. Emerson Inst., Tuition, \$274.93;	
Cong. Ch., \$1.10; E. C. B., 50c.....	\$2
Montgomery. Public Sch. Fund.....	1
Selma. Rent, Burrill Sch.....	1
Talladega. Talladega C., Tuition.....	

MISSISSIPPI, \$98.75.	
Tougaloo. Tongaloo U., Tuition.....	
Tougaloo. Cong. Ch.....	

LOUISIANA, \$110.45.	
New Orleans. Straight U., Tuition.....	1

TEXAS, \$2.40.	
Goliad. Rev. M. T.....	
Paris. Sab. Sch., by Rev. J. W. Roberts....	

INCOME, \$290.00.	
Avery Fund.....	1
General Fund.....	
C. F. Dike Fund.....	

DOMINION OF CANADA, \$3.00.	
Montreal. Rev. Henry Wilkes, D. D.....	
—, \$32.00.	

— "Sisters".....	
— A Friend.....	

Total for December.....	\$20.1
Total from Oct. 1st. to Dec. 31st.....	49.4

FOR TILLOTSON COLLEGIATE AND NOR INST., AUSTIN, TEXAS.

Groton, Mass. Elizabeth Farnsworth.....	\$
Worcester, Mass. Central Ch., (ad'l).....	
Orange, Conn. Cong. Sab. Sch.....	
Brooklyn, N. Y. Clinton Av. Cong. Ch.....	2

Total.....	2
Previously acknowledged in November Re-	
ceipts.....	2.9

Total.....	\$3.1
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FOR MISSIONS IN AFRICA.	
Leeds, England. Robert Arthington, con-	
ditional Pledge, £3,000,	
Received from Oct. 1st to Nov. 31st.....	\$1.6

H. W. HUBBARD, *Treas.*,
56 Reade St.,

Constitution of the American Missionary Association.

INCORPORATED JANUARY 30, 1849.

- ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."
- ART. II. The object of this Association shall be to conduct Christian missionary and educational operations, and diffuse a knowledge of the Holy Scriptures in our own and foreign countries which are destitute of them, or which present open and urgent fields of labor.
- ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a member; provided that children and others who have not professed their faith may be admitted life members without the privilege of voting.
- ART. IV. This Society shall meet annually, in the month of September, October or November for the election of officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.
- ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other co-operating bodies, each body being entitled to one representative.
- ART. VI. The officers of the Society shall be a President, Vice-Presidents, a Recording Secretary, Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of not less than twelve, of which the Corresponding Secretaries shall be advisory, and the Treasurer ex-officio, members.
- ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counselling, sustaining and dismissing (for just and sufficient reasons) missionaries and agents; the selection of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which shall, by a reference mutually chosen, always entertain the complaints of any aggrieved agent or missionary; and the decision of such reference shall be final.
- The Executive Committee shall have authority to fill all vacancies occurring among the members between the regular annual meetings; to apply, if they see fit, to any State Legislature for acts of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disaffected missionaries, and for the widows and children of such as are deceased; and to call, in all parts of the country, at their discretion, special and general conventions of the friends of the cause, with a view to the diffusion of the missionary spirit, and the general and vigorous prosecution of the missionary work.
- A majority of the Committee shall constitute a quorum for transacting business.
- ART. VIII. This society, in collecting funds, in appointing officers, agents and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.
- ART. IX. Missionary bodies, churches or individuals agreeing to the principles of this Constitution, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.
- ART. X. No amendment shall be made to this Constitution without the concurrence of two-thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted) in the regular official publications of the meeting.

*By evangelical sentiments, we understand, among others, a belief in the guilty and lost condition of all without a Saviour; the Supreme Deity, Incarnation and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith and holy obedience in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked, and salvation of the righteous.

The American Missionary Association.

AIM AND WORK.

To preach the Gospel to the poor. It originated in a sympathy with the ah friendless slaves. Since Emancipation it has devoted its main efforts to preparing FREEDMEN for their duties as citizens and Christians in America and as missionaries in Africa. As closely related to this, it seeks to benefit the caste-persecuted CHINESE in America, and to co-operate with the Government in its humane and Christian policy towards the INDIANS. It has also a mission in AFRICA.

STATISTICS.

CHURCHES: *In the South*—In Va., 1; N. C., 6; S. C., 2; Ga., 13; Ky., 6; Tenn., 4; Ala., La., 17; Miss., 4; Texas, 6. *Africa*, 2. *Among the Indians*, 1. Total 76.

INSTITUTIONS FOUNDED, FOSTERED OR SUSTAINED IN THE SOUTH.—*Chartered*: Hampton, Va.; Berea, Ky.; Talladega, Ala.; Atlanta, Ga.; Nashville, Tenn.; Tougaloo, Miss.; New Orleans, La.; and Austin, Texas, 8. *Graded or Normal Schools*: at Wilmington, Raleigh, O.; Charleston, Greenwood, S. C.; Savannah, Macon, Atlanta, Ga.; Montgomery, Mobile, Athens, Selma, Ala.; Memphis, Tenn., 12. *Other Schools*, 31. Total 51.

TEACHERS, MISSIONARIES AND ASSISTANTS.—Among the Freedmen, 284; among the Chinese, 22; among the Indians, 11; in Africa, 13. Total 330. STUDENTS—In Theology, 1; Law, 23; in College Course, 75; in other studies, 7,852. Total, 8,052. Scholars taught by former pupils of our schools, estimated at 150,000. INDIANS under the care of the Association, 13,000.

WANTS.

1. A steady INCREASE of regular income to keep pace with the growing work. This increase can only be reached by regular and larger contributions from the churches—feeble as well as the strong.

2. ADDITIONAL BUILDINGS for our higher educational institutions, to accommodate the increasing numbers of students; MEETING HOUSES for the new churches we are organizing; MORE MINISTERS, cultured and pious, for these churches.

3. HELP FOR YOUNG MEN, to be educated as ministers here and missionaries to Africa—a pressing want.

Before sending boxes, always correspond with the nearest A. M. A. office, as below:

NEW YORK.....H. W. Hubbard, Esq., Treasurer, 56 Reade Street.

BOSTON.....Rev. C. L. Woodworth, Dist Sec., Room 21 Congregational House.

CHICAGO.....Rev. Jas. Powell, Dist Sec., 112 West Washington Street.

MAGAZINE.

This Magazine will be sent, gratuitously, if desired, to the Missionaries of the Association; to Life Members; to all clergymen who take up collections for the Association; to Superintendents of Sabbath Schools; to College Libraries; to Theological Seminaries; to Societies of Inquiry on Missions; and to every donor who does not prefer to take it as a subscriber, and contributes in a year not less than five dollars.

Those who wish to remember the AMERICAN MISSIONARY ASSOCIATION in their last Will and Testament, are earnestly requested to use the following

FORM OF A BEQUEST.

"I BEQUEATH to my executor (or executors) the sum of—dollars in trust, to pay the same in—days after my decease to the person who, when the same is payable, shall act as Treasurer of the 'American Missionary Association' of New York City, to be applied, under the direction of the Executive Committee of the Association, to its charitable uses and purposes."

The will should be attested by three witnesses [in some States three are required—other States only two], who should write against their names, their places of residence [if in cities, their street and number]. The following form of attestation will answer for every State in the Union: "Signed, sealed, published and declared by the said B.] as his last Will and Testament, in presence of us, who, at the request of the said B., and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses." In some States it is required that the Will should be made at least two months before the death of the testator.